1: Shaman D-5 (ca. 1912) 1922 FT7 Yao FT7

Taking advantage of the natural inquisitiveness of youth, a favorite trick for making money is for a man to appear in a village making provision of having a peep-show, something mysterious in a covered basket or in a cloth. On payment of some small amount, the youth is allowed to peep in, maybe only to see a closed cover; finding he had been "done," he of course bursts out laughing and, anxious that all his companions should also be "done," he does not "give it away" and so the peep-show man makes quite a good living.

Two girls play with dolls of two kinds, *hiuh*, made from little gourd-like fruits called *bingo*, and others called *mamanko*, "a child," made from maize cobs. These dolls they carry about on their backs as mothers do their children. *Lihih* is made of three of these little spherical fruits glued together with beeswax; on the one which represents the head, wool, red and blue, of the *shangsiju* tree are mounted in rows to represent hair, and often beads, as in the suburbs method of hair-dressing. One was similar dolls made for the children of other tribes. Thus, among Monbere's Angoni, a doll called *mamma*, "a child," is made in a dumb-bell form of two small spherical gourds joined by a bundle of sticks bound together with string and rag; on the head-piece string is mounted to represent hair. Their children also play with little clay images of cattle and men, a custom they have preserved from their old Zulu ancestors but foreign to the Yao. The Ambundu children have carved wooden dolls not seen in any other tribe. *Mamanko* is made from a maize cob by shredding the papery coverings of the cob; on these shreds are threaded white and red varieties of maize to represent braids, or the shreds are plaited into a number of tags to represent hair.

Latterly, the children have taken to making hoops and show considerable skill in driving them with a piece of bent reed (Pl. XXII, fig. 8), while the older boys make two-wheeled representations of bicycles with a very clever imitation of all the parts of the machine.

The whipping-top, *wangdiga* or *nangangu* (*ngodi*, Chin.), is found among the boys' toys. It is made of a conical piece of wood with a flat top and an metal peg. It is started spinning by pulling off the string wound round the top. The whip consists of a piece of string fastened to the end of a stick. Sometimes tops of large size are used, and two boys whip them from opposite sides (Pl. XXII, fig. 4).

A game called shipanto is played by youths. It takes its name from the pasts, to strike, and refers to the action of striking with a finger the hand in which a bean is grasped to be. A spiral is drawn with the finger in the sand with a central point to represent a village, and a tail-piece prolonged on one side to a second point which represents a slave-market on the coast. Along the line, a number of other points are demarcated to represent sleeping places en route. At the village, two white beans are put to represent the two players and with each is a smaller brown bean to represent his slave. At the slave-market are placed a variety of beans to represent trade-goods, cattle, lands, etc. Each of the two players in turn shakes a single bean in his closed hands and then shows the hands, requesting them as the